

# THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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## Letters from Priests Coming to the Mission Already

Attention is directed to the letters recently received by Pastor Malinverni from a priest, on page 367, which, in its entirety, will excite the deepest sympathy in the heart of every reader who has the experience of personal salvation. It is easy to consider that such a man is "lacking in moral courage" not to break away from the surroundings in which this priest finds himself; but it is enough to say here that the practical difficulties—including that of "making a living"—are to the human-eye almost insurmountable. The need, therefore, of such an institution as Christ's Mission is thereby greatly emphasized. Even Father O'Connor himself, in spite of his high standing with all the Protestant denominations in this city, often experienced the greatest difficulty in obtaining even "a chance" in any occupation for any priest or monk who did not wish to enter evangelical religious work.

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## Two New Political Labels

On another page will be found the name given by a Roman Catholic to those men in his Church who have been doing for years the very things for which they berate the K. K. K. He very appropriately describes them as "Ku Klux Catholics"—an apt designation likely to "catch on" with those who recognize the menace to the nation of the Papal Peril. And in the New York "World," Nov. 12, a Washington correspondent writes, regard-

ing Mr. McAdoo's campaign for the Presidency that it was "running fine" until a few days ago, when "along comes the Ku Klux with its denunciation of Senator Underwood, of Alabama, as the "Jew, Jug and Jesuit" candidate. The "Jug" in this connection refers to Senator Underwood's opposition to the Eighteenth Amendment, not because of his own wetness, but on the ground that the matter should be dealt with by the States and not by the Federal Government. This phrase will, of course, revive the memories of the "Rum, Romanism and Rebellion" slogan to which the defeat of James G. Blaine for a presidential nomination was attributed a generation ago. Of course the priests and press of Rome are to-day, as a whole, to be found on the side of Rum, and Rebellion against the Eighteenth Amendment.

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#### HE LIKES THE NAME OF THE MAGAZINE

Mrs. O'Connor recently received a letter from Rev. J. E. Duclos, B. A., of Bonnyville, Alberta, Canada. He reminds her that he led the singing at Father O'Connor's Masonic Hall meetings in 1885-86, and that he attended his services most of the time when he was a student at Union Theological Seminary. He proceeds: "I have never forgotten my pleasant associations with your dear husband whom I esteemed so highly for his courageous and consecrated spirit and his clear vision of the Kingdom of Christ. His self-denial and self-sacrifice were the greatest evidence of his sincerity and proof of the discipleship of Christ.

"I have taken THE CONVERTED CATHOLIC ever since; but it was a serious blow to Christ's Mission and a great displeasure to me when the Magazine's title was changed to 'Protestant Review.' I then lost all interest in it. It was a great pleasure to me when it resumed again the name THE CONVERTED CATHOLIC."

Accompanying the letter was a folder descriptive of the work being carried on by Mr. Duclos. The first paragraph says that in March, 1916, he received a letter from a French Canadian in Bonnyville saying that several families were leaving the Roman Church, and asking if "a minister of the Gospel could come and teach them how to perform their religious duties." Mr. Duclos felt so strongly that this was a call from God that he resigned the pastorate of his church at Edmonton and took up the work six

months later under the Home Mission Board. The field of operation was a large district of French Canadian and Scandinavian colonies segregated on strictly racial lines. There were no Presbyterians, no organization and no "cause" except an appeal from a few dissatisfied but earnest French Canadians. Of course, the work met with powerful and bitter opposition from the priests of Rome. Naturally, too, after organization difficulties arose among people of less exalted ideals than those of the Presbyterian Church, and averse to British institutions. Nevertheless "after five years" there are the first French Protestant Church west of the Great Lakes, at Bonnyville; a church of English-speaking people at St. Paul (the largest French Canadian town in Alberta); another church at Ardmore (a Scandinavian settlement); and a fourth church at La Corey, a mixed community. There are ten preaching stations with three student missionaries. Mr. Duclos truly says:

One cannot compute the good that has been done by the institution of this work in this great non-Anglo-Saxon district. Even Roman Catholics declare that it has done more for the progress and for the uplifting of the community than any other agency.

Some ninety French Canadians have renounced Roman Catholicism to accept the Gospel of Jesus Christ, and an organic union, forming but one Christian body of French, Scandinavians and English Protestants in the entire district from St. Paul to Cold Lake, has been effectively consummated under the ministrations of the Presbyterian Church, and this, in a Roman Catholic constituency, is the strongest argument against the charges of a divided Church.

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In a paragraph about the Jewish people's neglect of the synagogue, a writer is quoted, in "The Watchman-Examiner," as saying: "If the Jews in America manifest a spirit and conduct that is un-Christian it ill becomes us to criticize them, who have done so little to show them the better way." This remark applies with a hundredfold force to the Roman Catholic people of our land; and the fact that we are to some extent paying the penalty of the failure of previous generations of evangelical Christians to show the Catholics of their day "the better way" in no way lessens our responsibility in this matter, and our bounden duty to discharge it to the utmost of our power.

**CHRIST'S MISSION SERVICES**

The Sunday afternoon services at Christ's Mission since Mr. Malinverni assumed his duties as Superintendent have been well attended, and increasing interest is being displayed in the meetings.

On Sunday, Oct. 28, the subject of the discourse was "The Sin of Religious Intolerance," the substance of which will be found at the end of this issue. At the close a French gentleman spoke of his interest in the advertised booklet concerning Pope Pius X and the French "Sillon." He was at that time an opponent of the movement. He gave the gratifying information that Marc Sangnier is still active in promoting what are virtually the same principles through a body called the Christian Democrats, and that while a number of priests render it considerable help, they cannot, of course, do so openly. The great mission of the "Sillon," it may be recalled, was to stem the tide of atheism and infidelity then running so high in France as a reaction from the realization of the absence of any real spiritual power in the teaching and ceremonials of the Roman Church, and to bring the Catholic people "nearer to God" as Father O'Connor would say, by promoting the reading of the Scriptures, and prayers to Jesus Christ Himself. This was not an anti-clerical movement, nor was it even a Protestant one; and at first it was favored by both Pope Leo XIII and Pope Pius X. It was, however, denounced to the Vatican as of Modernist tendencies, and Pope Pius X virtually crushed it—at any rate in the form of that day.

After the meeting the Editor was asked if the messages addressed to the Catholic people under the caption "The Gospel in the Douay Bible" were reprinted in tract form, as he thought they would interest many Catholics, and he had sent his own copy several times to Catholic friends. This was only the third time in several years that anyone had mentioned this feature of the Magazine to the Editor; when the then office manager told him that he had heard of the conversion of two Catholics through them. The other time was when the executive secretary of a missionary society in South America said that he intended to have some of them translated into Spanish for circulation in "The Neglected Continent."

On Nov. 4 Pastor Malinverni spoke on "The Religion of St.

Peter," on the 11th, on "The Gospel According to the Virgin Mary." On the 18th, he dealt with some misrepresentations about the Bible by priests of Rome.

Subscribers and friends of the Mission would do well to attend these services on Sunday afternoons (3.30 p. m.) as often as they can. There are no other meetings of precisely the same character held in the city.

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### "THE PROTESTANT ATTITUDE"

In its issue of Nov. 8 "The Watchman-Examiner" has an excellent article bearing the above title. Among other things that it says are: "The fact remains that if a crisis were to arise Roman Catholics would prove that their first allegiance is to the Pope rather than to our Government, nor would they deny this. It is unfortunate to the last degree that a foreign potentate should have the right to dictate to American citizens in matters of politics." "It is perfectly natural that Catholics should cling together and help elect one another to office, and we might as well recognize the fact that always and everywhere it is their purpose to do this very thing. We do not dispute that it is their right to do this, but we should open our eyes to the facts of the case. Roman Catholics are first religionists and second citizens." "We believe that the rank and file of Roman Catholic people would prove good citizens if Pope, cardinal, archbishop, bishop, priest and sister of charity would not meddle in political affairs." There are only two features of the article that are, in our opinion, to be regretted. One is that the "Roman Catholics" are more or less lumped together as a mass, in spite of the reference to the priesthood and religious orders, and the other is that nothing is said to even suggest that the real responsibility for the situation lies with the evangelical "Protestants" who for the last fifty years have, for practical purposes, made no attempt to share with the Catholic people the blessings of the true Gospel of Christ enjoyed by themselves; nor is there even a hint that the readers of the paper should begin to do that even now.

### A FUNCTIONING "SUPER-NATIONAL" POPE

In the first week of November three significant articles appeared—two in the "New York Times," Nov. 4, and one in the early edition of the New York "World," Nov. 2, the last of which, however, did not appear in the editions sold before 8 a. m. One "Times" sub-head was, "Roman Question Far from Dead—Anti-Clericalism Slain as One Result of See-Saw." Another was: "As Mgr. Ratti, then Bishop of Milan, He Changed the Temper of Italy in One Speech."

The writer, a staff correspondent of the "Manchester Guardian" and the New York "World," begins by saying that press comments upon the good relations existing between Church and State in Italy might "lead the unwary novice who endeavors to penetrate the maze of Vatican politics into thinking that the 'Roman question' was dead. He then refers to the fact that on the annual celebration of the Fall of Rome and the Temporal Power on Sept. 20, 1870, this year "the civic representative, in a speech from the Capitol, named King, Premier and Pope in one breath, and referred to the spiritual sovereignty of the Pope, to whom the Italian people render due homage." "It was even more startling to read a leading article in the 'Osservatore Romano,' the cautious and sphynx-like organ of the Vatican" in which "the day was honored as a great patriotic symbol."

"In order to understand the new situation we must recall a speech delivered in the Cathedral of Milan" when the present Pope was elevated to that see. This is the kernel of the address, doubtless, that was referred to in the sub-head of the article.

According to the New York "Globe," Feb. 7, 1922, he said, on that occasion:

It is, above all, abroad that one sees and feels how the Pope constitutes the greatest dignity and prestige of Italy. Through him all the millions of Catholics in the whole world turn to Italy as a second fatherland. Through him Rome is truly the Capital of the world.

One would have to close his eyes not to see the prestige and advantages our country derives by his presence.

When international weight is considered, he is super-nationally sovereign. All nations recognize in him a divine institution.

We Catholics of Italy, who, by divine ordination, have the care of him, are responsible in honor before the Catholics of the whole world.

These words "were interpreted to mean that a mot d'ordre had gone forth, henceforth to identify Vatican policy with Italian patriotism.

Allusion is then made to a marked change in the tone of the Vatican press, and to the appearance of Pope Pius XI on the outside balcony of St. Peter's upon his election, and giving his blessing to the populace. This was the first time such a thing had happened since 1870. The article ends with this somewhat cryptic paragraph:

What stable point have we reached, then, in this political see-saw? This—and it is a great deal—anti-clericalism is dead, new values are set upon spiritual things. On the other hand, the "Roman question" is not only alive, but is likely to prove immortal, since its death would bring about a far more delicate and intricate situation than exists at present. The political "game" of "prisoner and jailer" is being played with subtle skill on either side, and, taking it on the whole, with admirable results. If it sometimes proves puzzling to the Anglo-Saxon onlooker, it is thoroughly understood and, one may even say, much enjoyed by the Latin mind.

The longer of the two articles in the "Times" is two columns of well-written glorification of the Pope's success in his efforts to replace "the Yoke of Rome" again on the necks of the Italian people, and of his interference in the political affairs of France, Belgium, Germany, Palestine, Russia and Jugoslavia, mentioning in passing that on the Ruhr matter he had "ranged himself with chief repositories of physical force, the United States and Great Britain, in advocating a general method for the settlement of the most aggravated issues growing out of the war."

The other "Times" article deals with the approaching visit of King Alfonso XIII of Spain to the King of Italy in Rome on Nov. 19, though Madrid advices received in Rome raised the question whether he could "visit the Pope without violating existing protocols."

As the inhibition of Pope Pius X preventing Catholic sovereigns from recognizing the "usurping" House of Savoy in Rome was abrogated by Pope Benedict XV, the Catholic King of the Belgians has paid two visits to both the Quirinal and the Vatican, so there will be no trouble on that score.

But the writer of the article says that King Alfonso's object

is to visit the Pope rather than the King and that he comes as the Envoy Extraordinary of his Government to negotiate with the Pope a *modus vivendi* which will enable their diplomats quickly to bring to a close the differences between the Church and State in Spain which have mutually afflicted their Governments for nearly seventy-five years.

But there will be a great difference between the reception accorded the Spanish monarch and those given to the King of the Belgians and the King and Queen of England. These were private, and that of King Alfonso will be public—the first so granted any ruler since the “reign” of Pope Pius IX.

Indeed, we are told that although the public welcome given by His Holiness to his Most Catholic Majesty will have a political character not to be misunderstood, and will in a measure be an initial revival of those receptions in medieval days when the Pope was wont to receive fellow monarchs with the dignity and ceremony characteristic of a powerful temporal sovereign who was still something more.

We are told that Pope Pius XI, arrayed in the white robes of his high office, surrounded by the entire Roman Curia garbed in highest ceremonial array, and with the appearance of the Pontifical Court in keeping with the ecclesiastical pageant, will receive the King. Alfonso will then pronounce an address of loyalty, with contrition for past misunderstandings and hopes for future peace and unity, to which the Pope will reply. After which the two monarchs will retire to the private apartments of his Holiness, there to discuss the object of the Spanish mission. . .

The use of the words “two monarchs” is not without significance, and the whole article is evidently only part of a systematic propaganda to impress the world with the fact that Pope Pius XI proposes to appear in the role of Pope Boniface VIII, who declared that it was absolutely necessary for the salvation of all men to be subject to the Roman Pontiff.

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If every reader of this Magazine would pledge himself to put the plain truths of the Gospel of Christ as set forth in the New Testament before at least one Roman Catholic every week, an immense amount of good would be done. If you did not fulfil this pledge by personal conversation you could easily do it through the mails.



**A GENEROUS LEGACY OF A CHEAP SOUL**

A New York paper said, in a recent issue, "Josephine Cook, of 146 80th Street, Manhattan, is given only \$1,000 out of the \$34,000 estate of her husband, Otto, late of Long Island City. The remainder of the property is left to the rector of St. Joseph's Roman Catholic Church of Astoria according to Cook's will.

The property left to the Church is to be used for masses for his soul and those of the members of his family.

If they ever laugh in Heaven, and if Otto Cook ever gets there he ought to hear unusually loud laughter on his arrival. Of course, the religious organization inheriting the \$34,000 *should* in justice remedy the injustice done to the widow in that will. But will the Church of Rome do it? As far as our personal knowledge extends there has never been a case in which the Roman Church has rectified the unbalanced judgment of such persons, who fail in their bounden duty to their dear ones to obtain what is, to say the least, a problematic form of help that they hope to receive for their own souls after death.

It is to be hoped that Divine Providence will find a way to impress upon Otto Cook the fact that he exaggerates considerably the importance of his own little soul. For the safety of that kind of soul ten cents should be ample. For that kind of religion which leads men and women to so misunderstand the teachings of Jesus for the sake of worldly gain a penny should be an extravagant compensation. Let it be clearly understood, and everlastingly driven into the mind of the people that the Roman Church stands in this regard convicted not only before the bar of the true Gospel and of enlightened humanity, but also before its own teachings. For it is often admitted by Roman Catholic publications that no one, not even the Pope, positively knows exactly which among the departed human souls are in purgatory. Is it not, then, like to exacting money under false pretenses?

A. M.

[Soon after the death of the late Cardinal Farley, when we went to inquire concerning an elaborate novena for his soul at an East Side church, a bright young Catholic man said they were not sure the Cardinal was in purgatory at all.—Ed. C. C.]

**THE EXPERIMENTAL METHOD IN RELIGION**

BY PASTOR ARISTIDE MALINVERNI

"I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."—2 Tim. 1: 12.

We are living in an age of experimental methods. It is not so much elaborated theories that appeal to the minds of men in these days, but facts. Even a splendid theory does not command much support if it does not respond satisfactorily to the question whether it is practicable or not.

In the commercial world advertisements can do much, in the beginning, to put a certain product on the market, but they avail little later on if the articles so advertised do not measure up to the claims made for them. Every industrial organization, every industrial concern, can hope to win in the hard race of competition only on the actual proof of a better and larger usefulness of the goods it puts out.

Dreamers of new philosophical and social systems have little hearing and small following, while their principles fail to produce any lasting impression if they lack practicability.

Any system of social or governmental purpose is abandoned to ridicule if, when a serious attempt is made to put it into practice, it fails to give results.

Since the day of Galileo, in whose work many believe that experimental science had its beginning, it is not so much "authority" that satisfies inquisitive souls as facts that fall under the eye of observation.

Applying these self-evident truths in the realm of religion, it becomes clear that the truth of a religion can be better tested by the kind of men and women it produces than by the theological arguments or doctrines upon which it is based.

The Experimental Method in religion is the only one that finally counts, making its strong appeal to the modern mind. Only that Church will be victorious, only that type of Christianity will eventually supplant other types, which counts among its membership most men and women of stainless purposes, integrity of character and useful and saintly life. Only that type of Christianity will be victorious which will best satisfy the deepest longings of human souls toward liberty, progress, individual holiness and social usefulness.

Real Christianity is not a system overladen with ceremonies and overburdened with rites, but it offers few and pure spiritual principles and a dynamic driving force which, when applied to the daily life of men and women, makes them better citizens of this world, and prepares them for a better world to come.

When we talk about our propaganda, when we urge individual evangelism and personal work to win people to Christ and to His pure and undefiled religion, as it is to be found in the Gospel, we earnestly desire that every disciple and propagandist be richly endowed and armed not only with Scriptural quotations, but that he himself should constitute a living quotation presented in his own life.

Against a pure and useful life no arguments of our opponents can avail. We can always answer to Catholics of all communions, and also to infidels: See the kind of men and women that Evangelical Christianity has produced in the past and is giving to the world to-day. When the Evangelical propagandist makes that statement he must be able to say and show conclusively what Evangelical Christianity has done for him, and what Jesus Christ means in his life.

It has been rightly said that "The best evidence of Christianity is a Christian." True Christianity is more than a system of doctrines and of worship; it is the living Person of Jesus Christ, bearing the fruits of life in the hearts and lives of His followers. No man has the right to call himself a "Christian" if he does not possess a decisive, clear inner experience of the presence of Christ in his heart and life.

It is a great thing to be even a professing Christian, but our profession gives no power to our lives and to our message unless Christ is, in a mysterious but practical way, so re-incarnated anew within us that we are "living epistles, known and read of all men."

Every Christian, really worthy of the glorious name, must be able to repeat with the utmost sense of certainty the affirmation of Paul: "I know whom I have believed." I know, not because somebody has told me, but because my experience is based on the immutability of God's counsel and His divine operations in my soul. I know! For my hope, sure and stead-

fast, is fixed as an anchor on the depth of God's love. I know that I am justified and reconciled to God through Jesus Christ my Lord. I know that I am a new creature, born of the will of God, and a partaker of His divine nature. I know that I have passed out of death into life because I love the brethren. I know that He abideth in me by the Spirit which He gave me.

My dear brethren! Believe me that many devout Roman Catholics are hungering for a message of perfect peace, of full trust and abundant hope. If you can speak that word, show that trust, that confidence, and tell them that these things are among the fruits of real Christianity, they will receive a lasting impression and become ripe for the kingdom.

They will desire to possess what they lack, they will come to know that personal experience and direct contact with the living Christ is infinitely better than reliance on priests, on ceremonies or on their Church as a visible organization.

They will seek and choose "the good part which shall never be taken away from them."

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#### WHEN THE BIBLE IS "A SNARE"

In an article on "Education," by T. L. Bouscaren, S. J., in "America" (Nov. 3, 1923), p. 69, we are told that "without that infallible living voice [that of the Roman Church] to interpret it, the Bible is, by reason of its inherent difficulty and obscurity, a snare to the erring mind of man, to say nothing of the undeveloped minds of children." To which one brief reply may be made. In the first place, that there is nothing inherently difficult and obscure about those passages that set forth the way of salvation for the individual; and second, that those persons who "interpret" it most successfully in bringing the Divine power of God to bear upon the hearts—and lives—of their listeners, are not the priests of Rome, but the leaders of "downtown missions," Salvation Army officers and others, who tell their audiences that the passages referred to above mean exactly what they say, and are a "savor of life unto life" to all who will accept them as the words of their loving Father in Heaven, or of the all-powerful compassionate Saviour, who is able to save from the power of sin as well as from its guilt and "condemnation."

### HELP US HELP PRIESTS LIKE THIS ONE

Pastor Malinverni has had a letter from an Italian priest setting forth in most touching language the struggles of his soul for the spiritual liberty denied him by the teaching and practice of the Roman Church. We have not room—alas!—to give it in full, but one passage will, we trust, move the hearts of some of our readers to help us to render service to priests like this one. And doubtless there are many of them. One part of his letter reads thus:

As a priest I ought to employ all my moral and spiritual resources to lead my brethren to find the way to God over all the encumbrances of superstition. I feel that to do this the simple declaration of the regenerating Gospel is enough. And whenever I have done so in the confessional or in ministrations to the dying, I have seen wonderful transformations—miracles of faith.

One of the most wonderful of these cases—in which my own soul seemed to experience a new birth—occurred a few months ago. A young lady, student in the Normal School was obliged to abandon her studies to help her father in the support of the family. But under the hard labor in a cotton mill her strength gave way; and after four months of intense suffering, she called me to her bedside, against the will of her father—a militant Socialist. Her bed was a perfect arsenal of sacred amulets—Sacred Hearts of Jesus, little habits of the Madonna; images of saints; sacred relics; rosaries; blessed crosses and crucifixes. Only Jesus—the real living Jesus—was wanting; the Great Forgotten, whom the Roman Church has banished, substituting for Him an infinite variety of useless devotions.

I felt a deep pity in my soul for the spiritual destitution of the dying girl. Then acting on a sudden impulse—casting aside every consideration of caution that personal interest would suggest to me, I told her as I felt in my own inner self, about the Great Absentee, who alone could give peace to her troubled soul. I spoke in very simple words, but I saw my message descend upon that poor sinful soul like a refreshing and life-giving shower. The girl drank in my Gospel message with an eagerness impossible to describe. Her eyes shone with an unusual light as within her breast a new hope came into existence, and also a new faith.

It was an hour of ecstasy for us both—a blessed hour, in which I had the experimental proof of the truth of the words of Jesus: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die."

The girl died knowing that through death she was about to begin the New Life. I shall never forget the look of gratitude with which she said, in passing away: "Thank you, brother! Helping me to find my Friend,

the Great High Priest, Jesus, you have given me life! I pray you do not forget to speak thus with my dear ones."

And then this priest, upon whose soul the Sun of Righteousness has risen, with healing in His wings, goes on to tell of the spiritual and intellectual slavery in which the organization of his Church holds him fast; and concludes one paragraph with these tragic words: "Hence the agony, the tragedy of my spiritual life!"

Here is one priest who has, himself, found "the Great Absentee;" there are doubtless thousands of others seeking Him. Thousands of others, who know nothing of Him, chafe under the intellectual bondage of their Church as described by the author of "Letters to Pope Pius X." For years almost every priest who has "come" to Christ's Mission has said that many others would leave the Church if they could only be assured of a livelihood in any other walk of life.

Please help Christ's Mission to send copies of this Magazine to the Catholic priests (of all communions) in this country. Every copy contains a message from their own Bible to them from the Great Absentee.

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### **Rome Running True to Type in South America**

In the Papal organs and not a few secular papers not a few priests and other agents of the Vatican have had much to say in recent weeks against "intolerance"—somewhat odd, in view of the official pronouncements of Popes Pius IX and Leo XIII on this subject, and of the effusions of Pope Benedict XV concerning the Y. M. C. A. and the Methodists in Rome. In the "War Cry" of Nov. 10, 1923, occur these paragraphs, which explain themselves:

Our comrades in Peru have had a time of excitement. A few weeks ago anti-Protestant processions took place through the streets of Lima, the capital, and on one of these occasions all the windows of our hall were smashed and an unsuccessful attempt was made to break through the door.

A neighbor caused the arrest of the party concerned, and our officer, Commandant Lopez, was called to give evidence against him. To the surprise of all present in the court the Commandant said he had no wish to see the man punished, as The Army was not antagonistic to any religion. However, the judge thought the man deserving of punishment, and acted accordingly, while the attitude of our officer made a very favorable impression.

**INTRODUCING "KU KLUX KATHOLICS"**

This is not our phrase, at all. It is to be found in a letter in the Jesuit organ "America" (Nov. 4, 1923), p. 60, written from Lowell, Mass., by George F. O'Dwyer who is evidently a Catholic himself. He begins by saying that "while we are ridiculing" the methods of the Klan, "it is well to bear in mind that bigotry is not absolutely confined to the hooded brethren." He goes on to quote from an editorial in the Lowell "Courier-Citizen" of Oct. 20, which says in one place that "so far as what the Klan attempts to do is precisely what its opponents have long been doing themselves, it is apparent that the latter are estopped to make very bitter complaints—unless, of course, they stand ready to admit the wrongness of their own doctrine." "Any child old enough to talk can see that if it is wrong for the K. K. K. to make race and religion an issue, it is just as wrong for everybody else. And anyone old enough to vote will require no telling as to whether this evil is confined to any one creed, to any one race, or to any one section—or whether the Klan began it."

Mr. O'Dwyer then says that the editor "is referring to venal politicians and others of Catholic faith, who are practising, insidiously, the very things which the Ku Klux Klan espouses." "More or less well-fed politicians, who exhort Catholic voters to mark the ballot for those 'of our own kind,' " are described as "bigots of the worst kind." Lower down Mr. O'Dwyer asks: "Are decent, self-respecting, charitable Catholics to lend themselves to these pharisees and bigots and their political schemes? Are these Ku Klux Catholics to dominate the vote? I hope not." And the letter concludes: "Let the most deserving get our vote. Live and let live is still a slogan worthy of our consideration. And it should be seriously regarded at election time."

While it is not likely that the great political bosses and their henchmen will feel greatly disturbed over the conferring of this title upon them, it would have been difficult to find a more suitable term by which to describe them.

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Any hundred children in a Papal parochial school form a far greater potential menace to this Republic than any corresponding number of Communists, Anarchists or "Reds."

**WRITING ANTI-BRITISH "HISTORY" IN FRANCE**

In "The Christian Science Monitor," October 29, 1923, is a letter from Paris on the teaching of history in the French schools. It affords ground for the supposition that the French priests of Rome, encouraged by the measure of success that has so far attended the campaign in this country by Vatican agents against certain history books used in American schools, because they were not sufficiently anti-British in tone to suit Papalist taste, are turning their attention to some episodes in French history for the purpose of whitewashing their Church. We learn from this Paris letter that

The text-book generally used in primary schools stated that the tribunal which condemned Joan of Arc was composed of ecclesiastical judges of the Church of France. Lately the Bishops, having taken offence at such statement, have endeavored to have it modified. Since the "Lettre Pastorale" there has appeared a new edition of the text-book in which it can be read that Joan of Arc was condemned by a "tribunal composed of Englishmen."

John Lord, LL.D., in Vol. VII of "Beacon Lights of History," pp. 96-99, says that the agent "employed by the English" was Couchon, Bishop of Beauvais, "who set to work to inflame the University of Paris and the Inquisition against her"; and that the trial was intrusted to the Bishop of Beauvais, who conducted it after the form of the Inquisition. It was simply a trial for heresy." Her judges "went through the forms of trial, hoping to extort from the Maid some damaging confessions or to entangle her with their sophistical and artful questions. Nothing perhaps on our earth has ever been done more diabolically than under the forms of ecclesiastical law; nothing can be more atrocious than the hypocrisies and acts of inquisitors. . . . The judges framed seventy accusations against her, mostly frivolous, and some unjust. . . . All the accusations and replies were sent to Paris, and the learned doctors decreed, under English influence, that Joan was a heretic and a sorceress." And at the end of his sketch the author again refers to "the injustice of an ecclesiastical court presided over by a learned Bishop."

The real impelling motive for the anti-British campaign both in France and in this country is to weaken the strength of "Anglo-Saxon democracy" which is really understood and exemplified in



practice by only two nations—Great Britain and the United States. And that “democracy” is, in the last analysis, Protestantism worked out in the political sphere.

And that democracy is the greatest obstacle to the subjection of all the nations to the despotism of the “super-national Pope.”

Hence the vigorous campaign of the Vatican agents against it.

### A SUBJECT FOR SPECULATION

If the Roman Archbishop of New York were to give out a public statement expressing approval of the work of Christ's Mission we should regard it as a “gift horse,” the mouth of which was worthy of close investigation. It is fairly safe to say that in its nation-wide operations the Salvation Army leads more Roman Catholics out of the darkness of their religious cult in a week than this Mission is able to even reach in a year: yet in “The War Cry” of Nov. 10 Archbishop Curley, of Baltimore, is quoted as having written a letter in praise of the Army's “splendid philanthropic work.” The letter contains, however, one odd sentence: “It is understood, of course, that in their work no attempt is made to proselytize their beneficiaries.” The real dynamo of the success of the Salvation Army in all its manifold forms of endeavor is personal testimony to the power of the Risen Christ to deliver any man, woman or child in the world from the power and dominion of sin. And we believe that the Baltimore Salvationists proclaim this message of hope to all their “beneficiaries,” and will continue to do so—though, of course, few Catholic “beneficiaries” who put the truth of that message to the test, to the joy of their souls, will have much use for the Archbishop's Church after that happy event takes place. These be somewhat perilous days in this country for the Archbishop's alien Church at large, and perhaps he wishes to make friends of what he doubtless deems the local heretic “mammon of unrighteousness” with a view to obtaining active or passive amity in days to come.

**“Vocations”**

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## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

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### LIVING RELATIVES OF OUR LORD

They say to him: Behold thy mother and thy brethren without seek for thee.

And answering them, he said **Who is my mother and my brethren?**

And looking round about on them that sat about him, he saith: Behold my mother and my brethren.

For whosoever shall do the will of God, he is my brother, and my sister, and mother.—Mark 3: 32-35.

This assertion is also made in Luke viii, 21: "My mother and My brethren are they who hear the word of God, and do it"; and in Matthew xii, 50: "Whosoever shall do the will of My Father, that is in Heaven, he is My brother, and sister, and mother."

This teaching of the close relationship between our Lord and those who avail themselves, as individuals, of the great Atonement wrought by Him on the Cross is given by three of the evangelists, and was never more important than it is to-day, when on almost every hand false teachers would lead those who listen to them into regions of doubt and unbelief of different forms, where there will be no help found for the ever-recurring "hour of need" that comes to every human soul as long as life lasts.

Some readers of these lines have been taught that Jesus is to be regarded by them in the light of a Judge, and One whose feelings toward them are so hostile that they must needs ask for the intercession of the Virgin Mary and of saints in order to obtain blessings at His hands. In spite of the fact that they are members of "the only true Church," outside of which the Creed of Pope Pius IV says there is no salvation, they are not worthy to approach Him because of their sins.

There is no foundation for this teaching in the Catholic Bible. Jesus said Himself that He came "to seek and to save that which

was lost"; and the Gospels afford several instances in which He dealt personally with people who were regarded as "sinners," in a special sense by their neighbors. And His general invitation to every Catholic man, woman and child of every communion in the world is: "Come to ME, all you that labor and are burdened, and I will refresh you (capitals ours)." (Matthew xi, 28.) And He is the same yesterday, to-day, and forever.

The kind of "saving" that our Lord did when on earth did not consist of getting sinners to join any organization or accept any set of doctrines. He wrought in their souls and in their lives a change so wonderful and complete that He described it to Nicodemus as being "born again" (John iii, 3). The angel told His mother before His birth that He was to be called Jesus, because He would save His people FROM their sins. Now, sin is, directly or indirectly, the cause of all the sorrows of life for all of us; and we all have not only to suffer for our own sins, but because of the sins of others.

When a man is saved FROM sin he stops a certain source of new sorrows, although the consequences of previous transgressions may still fall upon him and his.

Some pious Catholic rejoins: "For twenty years I have fulfilled all the demands of the Church, but I am no happier now than I was when I was confirmed, and have felt the necessity of going to confession continually because the absolution of the priest did not prevent my committing the same sins again during the next week."

That was because you went to "the Church" for relief instead of to the Blessed Lord Himself. He never once told anybody to go to the Apostles or to His mother for any spiritual good. He was then, and is still, the ONLY One in whom salvation can be found. If, in a spirit of true repentance, you go to Him for forgiveness of the sins of the past, believing fully that He is both able and willing to fulfil your request, and at the same time then and there definitely cut yourself off from everything in your life that you feel is contrary to His will you shall have your life transformed; you shall have the joy of reconciliation with God, and shall have the power of the Risen Lord in your soul to overcome all inclination to yield to tempta-

tion. You will understand the full meaning of Romans viii, 16: "The Spirit Himself giveth testimony to our spirit, that we are the sons of God." And if we have this experience of being "sons of God" then it naturally follows that we are the brethren and sisters of our Great Redeemer Himself.

What a glorious truth, dear Catholic friend, for you to realize this coming year! It seems almost beyond comprehension that any mortal man, even though "saved," should be recognized by the Son of God Himself as a "brother" or a "sister"; but the explanation is found in John i, 12: "But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name."

Nowhere does our Lord say that we shall be saved from trouble, sorrow and other things hard to bear; but He does promise that He will be with us in and through all the hard and dark places of life. If you have read the story in the Book of Daniel (chap. 3) of the casting into the fiery furnace of Sidrach, Misach and Abdenago, because they refused to bow down to the "statue of gold" that Nabuchodonosor King of Babylon had set up, they were not burned up. And verse 93 tells us that the king said, on going to the furnace: "Behold I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the Son of God."

In the case of each one of us when called upon to pass through the furnace of affliction and sorrow, He who will be with us will BE the Son of God Himself.

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### A Dry Roman Catholic Thinks Himself a "Good" One

In view of the "aid and comfort" given to the belligerent antagonists of the Constitution in regard to the Eighteenth Amendment by Roman priests of various ranks, as well as by the Papal press, it is interesting to find one member of the Pope's Church in Chicago, who writes an important Boston daily that he "admires" its "stand and fight for prohibition." He signs his letter "A Good Roman Catholic"—a view that will, in our opinion, be shared by few of the priests of his Church in this city—or any other.

**RELIGIOUS INTOLERANCE**

BY PASTOR ARISTIDE MALINVERNI

"I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."—Rev. 17: 6.

To preach against religious intolerance has become the fashion of the day among Roman propagandists of all kinds. It is the favorite subject of Roman priests, Jesuits, Dominicans and Paulists.

Many of these orators have their mouths full of talk about religious tolerance, but their hearts and minds are empty of the very idea of it. Rev. Father Duffy recently spoke to a select audience of Catholic writers at the Plaza Hotel on the evils of religious intolerance; and he spoke the truth when he said that religious intolerance is not a native product of America, but an alien importation from foreign lands. That is true! But he omitted to mention the name of that foreign source. We will supply the name by saying that it came from Rome. We confess to some sympathy with Roman priests in their task to defend their Church from the charge of intolerance, for no amount of eloquence, no dexterity of sophism, no skill in the art of "whitewashing" will ever cancel the testimony of history and the up-to-date facts of our own day and hour.

The Roman Church is compelled to be intolerant by the creed she professes, by the principles of her theology and Canon Law, by the autocracy of her government, and by the aspiration of absolute and universal dominion that is the ruling passion of the Roman Curia.

When I speak of religious intolerance I hear a thunder of voices crying against the great Church on the Tiber, made red with the blood of martyrs, and I see millions of fingers pointing to Rome. It is impossible for me to forget the persecutions unto death against the Cathari, the Albigenses, the Waldenses, the Hussites, and the Huguenots, and the exercise of both moral and material force against every man and every sect that has had the courage to stand up and think and believe for itself.

The hundreds of thousands murdered for the crime of having expressed their candid opinions, the ghastly light of the stake, the secret chambers of the Holy Inquisition. (What a

contradiction in terms—Holy Inquisition!) The instruments of torture stand before me, and in their mute eloquence command me to tell the people that what Rome has done in the past she will do in the future if the nations of the earth allow her to gain political domination. I am not giving offence to the Catholic people, am I? when I repeat her boasting words that she has always been, is now, and always will be the same—*semper eadem*.

The Roman Church said in the old blessed times of the Holy Inquisition, "We can make all people alike; we want them to think and believe alike." She desires to do the same thing now, but she has not the power—yet! All the mechanical ingenuity of Nature cannot do this, and even God Himself will not make two trees, two branches, two leaves or two faces alike. And how can any human power make millions of people of different quantities and qualities of brain alike? I say that the Papacy determined in the days of old to do this by force, and is of the same mind now. In bygone years I used to read in the books how the Papacy persecuted mankind. I never appreciated the full meaning of what I read. I read even now through the pages of the approved canonists and theologians, and even in some Encyclicals, such doctrines as these:

The Church does not recognize tolerance. Should the Church tolerate one adversary or sect, it must tolerate every one, and therewith make surrender of itself.—Kirchereucht II, pp. 511-413.

Man is not free to embrace and profess that religion, which by the light of his reason he thinks to be the true one.—Alloc, "Quanta Maxima," Pius IX.

Liberty of conscience and religion may be rightly called liberty of madness and perdition. The State, therefore, must forbid with all forcible means at its disposal the profession of false cults.—Liberatore, "Church and State," pp. 49, 50.

The Roman Church alone has the right to exist and spread throughout the world, and demand faith and obedience from all men. Neither the Church nor the State can be taxed with intolerance, when they seek, as they did in the middle ages, to use violence.—Devivier, Christian Apol., pp. 437-440.

The Church can never surrender the principle and the power of outward punishment.—Granderuth 19: 191.

The Church has the power to use external violence and to punish by force all who oppose her rights. The Church has also the right of direct and indirect power.—Litt. Ad. Ap., Gury 25.

We declare, affirm and pronounce that it is necessary for the salvation of every human being that he should be subject to the Roman Pontiff.—Bull "Unam Sanctam," Pope Boniface VIII.

And lastly, note the Canon 2214 of the Penal Code, promulgated by Pius X in this Twentieth Century. Mark every word of it: "It is the innate and proper right of the Church, independently of any human authority, to chastise her delinquent subjects with penalties, both spiritual and temporal." These are only a sample of comparatively recent utterances. And I could multiply them *ad infinitum*.

Anybody can see that a Church that promulgates such principles, if logical, must necessarily persecute all who think or believe things contrary to the teachings of the Vatican but according to the dictates of their own consciences. These quotations show conclusively that the minds of the men in power in the Roman Church are still filled with intolerance and bigotry. Their absolute surrender to the exclusive spirit of bigotry is the prime cause of the intolerance they both preach and practise. The best proof of the truth of this is the continued existence of the Tribunal of the Inquisition, called the Holy Office, from which, very appropriately, was issued the Encyclical "Pascendi" of Pope Pius X.

I have nothing but love and kindness in my heart for the Roman Catholic people, because they are the victims of the system, and deserve rather to be pitied and helped than looked upon with aversion and contempt. But, at the same time, no one can deny that because of the official teachings and the canon laws of their Church the people subject to the Vatican naturally are disposed to persecute all men of different faith.

I have personally experienced the intolerance of Rome as a preacher of the Gospel in New York, Fall River, Mass.; San Francisco and Los Angeles. I have proved that in every place the Roman priests have been always ready to employ the fanaticism of their followers to persecute those that have accepted the Evangelical faith, which is, of course, antagonistic to Ecclesiastical Romanism. Often when preaching in Mulberry Street, in this city, I have been the target of every despicable means that Roman fanaticism could devise to oppose God's work. Rotten watermelons, tomatoes, and stones have been thrown at me.

Often were the windows of our place of worship broken to pieces. Vile inscriptions were written on the door and outside walls of our meeting-place by mere children, in whose hearts a hatred against Protestants had been previously planted by Papal agents. Disturbances of our religious meetings were frequent, and giant fire-crackers were thrown into our chapel to explode; to frighten ladies and children who attended our services.

Early one morning I was going quietly to my place of work when I heard from three men, who were following me, this conversation: "Is this the man who preaches the d——d Protestantism on Mulberry Street?" The other answered: "I am not quite sure." But the third one, with hatred flashing through his eyes, said: "I know the man; he is an excommunicated ex-priest. We must give him a lesson long to be remembered." He was not yet through with his remarks when the three men suddenly sprang on me and beat me with a club until I was left unconscious on the sidewalk. For a year I felt the painful effects of that assault, which was totally unprovoked on my part. I can say, with clear conscience, that in my open-air meetings I never spoke against the Roman Church, or referred to her false teachings and idolatry. I was persecuted and beaten simply for having preached the simple Gospel of salvation through personal faith in Christ. This sort of thing is still happening here in free and Protestant America! As for me, however, I forgave those persecutors with all my heart, and since then I have continually prayed for their conversion. The first moment I regained consciousness on the sidewalk I remembered the words of Jesus: "Blessed are they which are persecuted for righteousness sake." I had come to this country to escape persecution from my former friends in Italy; but the Roman Church being an international organization had followed me to this city.

To some Protestants who may think that the Roman Church is different now from what she used to be I will repeat the *infallible* declaration of Pius IX as it is contained in the 80th Prop. of the Syllabus of 1864: "The Pope cannot reconcile himself or agree with progress, liberalism and modern civilization." This should be enough to settle that point.

To an impartial student of history it is to be regretted that



even Protestantism, when freshly separated from the Roman Church and being hardly pressed at the beginning of its existence for its preservation and for the necessity of self-protection, did commit acts of religious persecution. But whenever Protestantism has persecuted it has done so against its own principle.

But whenever Romanism has persecuted, and persecutes, it does so forced by its own principles, laws and spirit of religious intolerance, which it can and will never surrender. To put it mildly, in the words of Cardinal Massella, 1; 48: "The Roman Church asks for liberty when and where she is in the minority, and it has every right to do so, because this is a Protestant principle; but the Roman Church in Catholic countries denies liberty to the free exercise of the Protestant faith, because this is our principle." You ask for proofs?

Only recently Pope Benedict XV addressed the Catholics of Italy, inviting them to persecute the Methodists and other Protestant bodies in Rome, classifying them among robbers, thieves and assassins of the highways. Only yesterday the Catholic Deputy Novasio spoke in the Italian Parliament against the Y. M. C. A. and the work that this organization is doing for the evangelization of the Italians; and on October 9 I read in the New York "World" that the Catholic newspaper, "Corriere d'Italia," was demanding the expulsion from Italy of the Y. M. C. A. Secretary Voorhis for his alleged "proselyting" activities; and on October 12 the New York "Tribune" received a telegram from Warsaw saying the Roman Catholic Government was requesting the Methodist, Quakers and Jewish Joint Distribution Committee to leave Poland before January 1, 1924. Even the mild Quakers, whose work is totally charitable, are not tolerated by the arrogant spirit of the Papal hierarchy. Only yesterday I received letters from a lady who is a missionary in Venezuela, telling me of almost incredible persecutions suffered at the hands and instigation of the Roman priests of that region, simply for the crime of preaching the Gospel. One believer was cast out of his house and compelled to live outside simply because he had attended a Protestant service. At Playa Grande the Romanists broke up the meeting of the American missionaries, and assassi-

nated the brother of the owner of the house where the meeting was held.

But we have no need to go to Spain or Poland, or Italy or South America to collect proofs of the intolerant and persecuting spirit of the Papal Church. In some parts of America free speech has been almost nullified. Who does not remember the killing of the ex-priest, William Black, in Texas?

What shall we do, then? We must always remember that we are Christians, and as such we cannot repel force with force, injustice with injustice, cruelty with cruelty, cunning with cunning, persecution with persecution. There would be no gain at all, as experience has abundantly shown, in meeting Roman intolerance by Roman methods. Even if we could use the arm of the State to crush the Papal cult we should deliberately abstain from using it. We cannot, we must not, fight Rome with her own weapons. We must always be encouraged by the thought that our weapons—truth, love, liberty, education, Americanization, the public schools, the open Bible and the ballot-box—are mighty before God to the casting down of strongholds. Truth, liberty, justice, living faith in the living God, firm grasp of Christ as our Saviour, and the reception of the Holy Spirit as our Comforter and Guide—these spiritual weapons will prevail.

Truth is mighty, love is conquering, God is omnipotent. We must work and pray until the day shall come that every professing Christian will be united with Him and moved by His Spirit.

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In our next issue will appear full-length portraits of Rev. and Mrs. Mulinverni, and a "Soliloquy" of Pope Pius XI, by the former.

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### "WHAT I HAVE WRITTEN, I HAVE WRITTEN"

#### A YEAR END MEDITATION

Then said the chief priests of the Jews to Pilate: Write not, The King of the Jews; but that he said, I am King of the Jews.

Pilate answered, What I have written, I have written.—John 19: 21, 22.

As the term of life enlistment of a soldier of Jesus Christ draws toward its close the milestones of the years seem to follow each other with increasing rapidity.

And in this connection the dying words of England's great

Empire-builder come to one's mind: "So little done, so much to do!"

In the text quoted above Pontius Pilate, the Procurator of Tiberius Cæsar, had proclaimed Jesus of Nazareth King—of the Jews: and in the three languages that made that proclamation world-wide in character and addressed to all sorts and conditions of men Greek was the language of the pagan philosophy, art, and intellectual literature of the day: Latin was the language of commerce, of law, of history, of the forces of government and materialism in all the things of life: while Hebrew was the language of the only monotheistic religion of the time and of the oldest civilization of the three to whom the inscription was addressed.

As we look back upon the year 1923—and the years preceding—we have all "written," and what we have written, we have written; and what we have written is as unchanged—and unchangeable—as the inscription written by Pilate nearly 2,000 years ago. What we have "written" by our actions, our words, our silences, our vigorous assertions, our contradictions, our denials, and our acquiescences have been read by all with whom we have been brought in contact—for good or evil. Whether the writing has been understood as meaning what we have wished to say, or in a different sense, matters not. As the many persons of different nationalities passed the Cross, there were doubtless wide differences of opinion as to the real significance of so strange an inscription in such a place—as there certainly are to-day with respect to it.

But it stands to-day, identically as when written.

In looking back over the past year, there are few who would not like an opportunity to change some of the things they have written on the hearts, the minds, the memories, the personalities of those with whom they have been called to deal. But that cannot be done.

But there is one thing that we can do. We can all resolve, that with the help of God, we will, during the coming year, bear in mind the responsibility that rests upon us to write in our daily words and actions only those things that we desire to be as imperishable as Pilate's inscription—which will stand till the Judgment Day—whether we wish it or no.

T. C. M.

# THE CONVERTED CATHOLIC

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